

פרשה: בשלח

הפטרה: ודבורה אשה נביאה אשת לפידות ... (שפטים ד:ד-ה:לא)

דף יומי: פסחים ע' מצות לא תעשה: 1

משיב הרוח ומוריד הגשם, ותן טל ומטר, ברכי נפשי (שבת מנחה)

שבת שירה

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Torah Thoughts

ספר החנוך על פרשת השבוע — בשלח

הַנְּנִי מִמָּטִיר לָכֶם לֶחֶם מִן הַשָּׁמַיִם ... (שְׁמוֹת טז:ד)

I shall rain down for you food from Heaven...

There are some interesting discussions in both the ראשונים and אחרונים regarding the ברכות made before and after eating the Heavenly מן. The מבצלת השרון quotes the מאמר נפש in the name of the מפאנז that says that the ברכה made before eating the מן was השמים מן השמים. He also quotes from the שדי חמד (ק', כ', מצי"ג, כ"ל ק') and others that no ברכה was said before eating it.

The גִּמְרָא (בְּרֵכוֹת מח:) teaches that מִשֶּׁה introduced the first בְּרֵכָה of *bentching* at the giving of the מִן. The תַּנְחומִּים quotes the חֲזוֹן אִישׁ סִי ק"ד, אֲדָרָה תֵּימִים סִימָן כ"ח, (אֲדָרָה תֵּימִים סִימָן כ"ח), who is troubled by a fascinating question involving the Heavenly properties of the מִן and the הֶלֶכָה of when one can no longer *bentch*.

The **גְּמָרָא** (יּוֹמָא עה:) teaches that the Heavenly מֶן had no waste; when it was eaten, it was all immediately absorbed into the body. The **הוֹזֵן אִישׁ** explains that while this phenomenon is an amazing miracle, it creates a problematic issue in regard to the הִלְכָּה of *bentching*. The **גְּמָרָא** (בְּרֵכּוֹת נא:) teaches that the time limit for *bentching* after a meal is only as long as the food is still being absorbed (שְׁעוֹר עֹבֵל) in the body. If the מֶן was fully absorbed, until when were בני יִשְׂרָאֵל able to *bentch*?

The מִצְוָה of *bentching* is learned from ... "וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת ד' ...", *and you will eat and you will be satisfied and bless* 'D ... (דְּבָרִים ח:). The question (discussed by ר' עקיבא איגר in א' ס' י"א) is whether *bentching* is to thank ד' for the food itself or to thank ד' for the satisfaction from the food.

The *איש חזון איש* explains that *בני ישראל bentched* right after eating the *מן* because the main purpose of *bentching* is to thank *ד' for the food*. The length of time it takes for the food to be absorbed (*שעור עכול*) in the body is a secondary *הקלה* and is given as a time period only when a person normally still has in mind to *bentch*. *בני ישראל bentched* right after eating the *מן* so that they could thank *ד' for the food* they had just eaten.

מִן־שָׁרֵשׁ הַמִּצְוָה

The **הנבדק** explains that although he feels inadequate to explain such a **מִצְוָה** 'to bless ד' since it has many levels of depth and hidden secrets, the love to explain **מִצְוֹת** [to his beloved children] overtook him. 'ד' in His Kindness gave us a **מִצְוָה** to 'thank Him.' When we make a **בְּרָכָה**, we are acknowledging that ד' is the Ultimate Blessed One **[all blessing is only from Him]**. This recognition of ד' creates for us the **זְכוּת**, *merit*, to receive His blessing.


Uncharacteristically, the חנוך continues by explaining why he went to great lengths to list the different rules and הלכות concerning ברכות [e.g., why some ברכות start and end with a ברוך and some do not, etc.]. The power of *bentching* is so great for creating blessing that learning or teaching about ברכות would create for himself (the חנוך) many blessings [as if he were actually *bentching*].



Yahrtzeits of our
גְּדוּלֵי יִשְׂרָאֵל

י"ח שבט
5672 – 5750
1911 – 1990



 R' Binyomin Beinish Finkel זצ"ל was born in Mir, Poland, on יום כפור, to ר' לייזר יודל, the ראש ישיבה, and ר' אליהו ברוך מלכה (daughter of ר' Kamai גמרא זצ"ל). At 9 years old, he learned 5 חפץ חיים with his father daily. He went to learn under the Brisker Rov. After arriving in ארץ ישראל (circa 1940), he became close to the חזון איש, and married his niece אסתר גרין (Greineman זצ"ל's daughter). In 1965, he became ראש ישיבת מיר, where, in addition to giving שיעורים, he took charge of the fiscal responsibility of the ישיבה. There are fascinating stories of his סיפורת דשמיא and גדלות. It is well known that his father-in-law considered him one of the צדיקים.



Contest week #4

לע"ג הר' משה צבי בן הר' טוביה הלוי זצ"ל

שָׁנִים מְקָרָא וְאַחַד מַרְגּוּם - פְּרָשִׁיּוֹת שׁוֹבְבִים

R' Moshe Feinstein זצ"ל and R' Binyomin Silber זצ"ל both write in their הספמות for the *sefer*, ואֵלֶּה שְׁמוֹת: "Even those who spend their days like שְׁמֵעוֹן בֶּר יִתְחַי, learning תורה all day (תורתו אומנתו), who are פטור from other מצוות דרבנן, must still complete this weekly מְנוּחָה דרבנן program. שְׁנֵינִים מְקָרָא וְאֵתָּה The 7th International Pirchei שְׁנֵינִים וְאֵתָּה program is in full swing. Do not let this opportunity to participate in this huge קדוש ד' slip away unnoticed. To join this special שׁוּבְרִים program, please send a weekly (1) fax signed by a parent/rebbi to 7185069633 with your name, grade, school, city, state, zipcode and contact # or (2) email the same information to shnayimmikracontest@gmail.com. Rules on back.

This week's issue and learning program are dedicated:
לרפואה שלמה לר' יוסף בן איטא חיה שליט"א
ולע"נ הבחור הנחמד ישעיהו דוב ע"ה בן יבלחט"א
ר' יצחק צבי שליט"א (נפטר כ"ז תמוז ה' תשס"ט)

This week's learning program are being dedicated
לע"נ ר' שלמה ברוך ע"ה בן
יבלחט"א ר' אברהם קדיש שליט"א (יארצייט י' שבט)

לרפ"ו' ש' יוסף בן איטא חיה, ור' אלטר חיים בן יהודית, ור' ברוך מרדכי בן טעסיל, ור' אברהם בן רחל, ור' מתתיהו חיים בן עטיל ולרפ"ו' ש' לאה בת שרה ריבא, ורחל בת חיה ביילא, וצפורה מלכה בת אסתר ליבא בתוך שאר חולי ישראל



ר' בְּנִימִין בִּיִּינוּשׁ פִּינְקֵל זצ"ל

One ראש השנה, before dawn, as R' Beinish Finkel זצ"ל was on his way to the כֶּתֶל for the נְתִיקוֹן מִנְּנוּ, he met a poor and lonely Yid. "Did you have a warm drink yet?" R' Beinish asked him. "Yes, but another cup would not hurt," the man replied. R' Beinish, who was extremely particular about *davening* with הַנֶּנֶז הַחֹמֶה, returned home with the man. He gave him a drink, spoke to him for a long time, and cheered him up. After he left, R' Beinish ran as fast as he could to the כֶּתֶל, making it on time for שְׂמוֹנֶה עֶשְׂרֵה.

New York City Only

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| 4:52 עש"ק | הדלקת נרות |
| 9:02 | סוף זמן |
| 9:38 | קריאת שמע |
| 10:04 | סוף זמן תפלה |
| 10:28 | |
| 5:11 | שקיעה |
| 6:12 6:24 | מוצש"ק |

PTI NEWS

Every תפלה, especially those of our children (תינוקות של בית חפץ חיים), is powerful. The מצוה דאורייתא writes that davening for others is a מצוה דאורייתא. Even if you cannot assist your friend with money, you can assist him with your תפלות. In this time of עקבותיה דמשיחא, please try to say extra תהלים for אחינו בני ישראל. In the זכות of our collective תפלות, may we be זוכה to the אצלה שלמה ברוך!

